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## BROOKLYN TABERNACLE

BIBLE STUDY ON

HOPE FOR THE SODOMITES.

Genesis 19:12-17, 23-29—March 9.  
"Come ye out from among them, and be ye  
separate, saith the Lord, and touch no un-  
clean thing."—2 Corinthians 6:17.

**W**HEN Abraham was ninety  
nine years old—in 2021  
B. C.—his encampment was  
at Hebron. There the Lord  
and two angels appeared to him as  
men. He knew them not, but enter-  
tained them. (Hebrews 13:2.) The  
one called the Lord was doubtless the  
Logos, subsequently man's Redeemer.  
The Lord on this occasion told Abra-  
ham that Ishmael would not be the  
heir of the promise, but that shortly  
Sarah would have a son. The next  
year Isaac was born.

As Abraham walked a little distance  
with his visitors, he learned who they  
really were, and that the destruction  
of Sodom was imminent. Nobly and  
generously he petitioned God's Mercy  
on the Sodomites. The Lord gave as-  
surance that if there were even ten  
righteous in Sodom, it would be spared.

Thus of the So-  
domites and the "harsh shall have a  
son." As antediluvians God made illustrations of the great lesson.  
"All the wicked will He destroy." We  
are to remember that these are not il-  
lustrations of eternal torment, but of  
destruction. These merely passed into  
destruction a few years sooner than  
ordinarily; for the death sentence  
passed upon humanity in Adam. But  
since "Jesus Christ by the grace of  
God tasted death for every man," all  
of Adam's children will eventually  
come from the tomb.

"And Delivered Righteous Lot."

St. Peter informs us that Lot was  
not in sympathy with his surround-  
ings. (2 Peter 2:7, 8.) The flight of  
Lot, with his wife and two unmarried  
daughters, is simply told in our lesson.  
The intimation of verse 29 is that  
God's Mercy toward Lot was because  
of his relationship to Abraham. This  
view is consistent with all Scriptural  
statements on the subject.

Adam's entire race was condemned  
to death in him. Hence Divine Justice  
owed them nothing. Divine Mercy had  
entered into a special Covenant with  
Abraham, but that Covenant extended  
to none others, except Abraham's seed.  
Therefore Lot's relationship to Abra-  
ham was the only reason why God  
should favor him.

"There's a Wideness in God's Mercy."  
This does not signify that God is  
merciless, but that, having provided  
a way by which He will exercise Mer-  
cy, He rarely exercises it outside of  
that channel. The channel of God's  
Mercy is Christ Jesus, who declared,  
"No man cometh unto the Father but  
by Me." St. Peter substantiates this  
statement. See Acts 4:12. The Scrip-  
tures clearly teach that none were  
saved until Jesus died. This is the  
key which unlocks the wonders of  
God's grace even though to some the  
statement may seem astounding.

We should rid ourselves of the  
thought that the holy men of the past  
went to Heaven, and the remainder of  
mankind to eternal torture. The Bi-  
ble most distinctly declares that all  
both good and bad, "sleep with their  
fathers." They still sleep, awaiting  
the time when Abraham's Seed (Gala-  
tians 3:16, 29) will be completed, and  
set up God's Kingdom on earth, over-  
throw sin and death, and deliver the  
captives from the tomb.

The First, or Chief Resurrection.  
The First Resurrection began with  
our Lord Jesus and is not yet com-  
plete; for all the Elect are to share  
both His sacrificial death and His Res-  
urrection. These will reign with Christ  
a thousand years, and as the Seed of  
Abraham, fully empowered, will bless  
all those redeemed by the precious  
blood of Calvary.—Revelation 20:4.

St. Paul emphasizes this point in He-  
brews 11:35-40, declaring that while  
the Ancient Worthies received indica-  
tions of God's fa-  
vors, nevertheless  
that favor can  
come only through  
Christ. Conse-  
quently they can-  
not reach everlast-  
ing life until the  
Spiritual Seed of  
Abraham shall  
have been complet-  
ed. Jesus also at-  
tested that they  
had not gone to  
Heaven, saying, "No man hath as-  
cended up to Heaven."—John 3:13.

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